

July, 1951

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Saint Christopher
(Ancient wood cut)

The Holy Cross Magazine

July



1951

The Way Back

BY A COMMUNICANT

THE Sacrament of Penance, long more honored in the breach than in the observance in the Anglican Communion, is directly with man's oldest foe—his own self. It is doubtful whether a new sin has been discovered by anyone within the Christian era. The problem of sin is the age-old, universal problem of mankind, because it involves the relationship of man to his God and to his fellow man.

Sin was recognized and treated by the Jews as an estrangement from God, an estrangement which needed individual, corporate, and official Church intervention and satisfaction, in order to restore the sinner to his rightful place in Jewish society, both secular and religious.

Without analyzing the method used by Judaism in dealing with individual sins, we recall the references to it made by the Lord, as recorded in St. Matthew's Gospel, when, on at least two occasions He commissioned His Disciples to "loose and bind"—using the language and authority of

Judaism in dealing with individual sins through the office of the Pharisees. Our Lord Himself used a more direct method. He simply said, "Thy sins be forgiven thee."

The Christian Commission was given on the evening of the first Easter Day. It is passed on to each Catholic Priest at his ordination: "Whosoever sins ye remit, they are remitted unto them, and whosoever sins ye retain, they are retained."

Thus we have the scriptural authority for confession and absolution. It was given to ten of His original Twelve—Thomas was not present, but came in later. It came at the end of a day of miracles, surprises, gladness, joy, relief. It was given by One who, three days previously, had taken upon Himself their sins, past and to come, and the sins of all of us who have come after them.

The Commission "to remit or to retain" was given at the same time as the Commission to "go and baptise." St. Matthew and St. Mark record the latter Commission, and St. John records the former. St. Luke

mentions them both as having been given at the same time, although he does not quote the words of Commission. We may safely infer, however, from the evidence of the Four Gospels taken together that the Commission was *to go, to baptize, to remit or to retain*. That was the essence of the Good News—that there was a definite Way of redemption, and a personal salvation from sin. In other words, there was to be an established and accepted Way back to God.

Baptism in the primitive Church was considered not only to wash away the sins of the individual, but to give him entrance into eternal life "here and now." Sin was in the past, and he was supposed to live without sinning from that time forward. That was an ideal which not even the most zealous could attain and keep, so gradually there grew up the practice of public confession of sins. For obvious reasons, as the Church grew, this method became too cumbersome to continue. Too, the practice had some practical difficulties. It soon became apparent that public confession of sins sometimes had the effect of suggesting sins untried by younger members in the Faith. There is a very human

tendency to dramatize one's actions—the evil ones—and it was soon recognized that, like contagious disease, the sin of individual could be best treated and cured by isolation and by individual application of the remedy. So private confession, through the mediation and office of a Priest who received the Commission, became and remained the accepted and practical treatment for moral illness for some thirteen hundred years. It was the only Sacrament which was extremely individual and personal, in that the two persons directly involved were the penitent and the Priest acting as the representative of the Church and as representative of the Love of God and sin of man.

That Christ transferred all spiritual power in the church to the apostles, is evident from the commission which he gave them. "As my Father sent me, even so I you."

—Bishop John Henry Hooper

It is one of those strange paradoxes of the Reformation, which placed such emphasis on rugged individualism in religion, that discarded violently, and in some places permanently, the one Sacrament designed especially to place the individual in his proper and rightful relation to God and man.

The Sacrament of Penance is the Sacrament for which no Form is set out in the Prayer Book. This is not surprising when we consider that the Prayer Book was a compilation for public worship of the public observance of the sacraments. However, in the English Prayer Book the Form for Sacramental Absolution is set out in the Visitation of the Sick, and in our American Prayer Book it is taken for granted in the Office and in the Exhortation to the Communion Office.

The Form for confession of sin is simple. Aside from the recitation of individual sins and aside from the counsel and advice which normally accompany Absolution and Penance, it consumes less than three minutes of the penitent's and the Priest's time. Any one who uses Confession as a regular means of Grace knows that Form as he knows



SAINT BONAVENTURA

ral Confession. Anyone who does not can read the Form in a couple of minutes. There is nothing strange, mysterious, or even unusual, in it.

The historical background for confession is important, because we in the Episcopal Church are sometimes prone to think, and that 'confession is a revival of a 'wish' practice which somehow became idealized and stereotyped around about the thirteenth century, and that it was a 'wish device of the priesthood to gain hold a sinister control over the laity.

But at the same period of time, there were abuses in the use of the other Sacraments, and in the political and moral life of both Church and State. The Reformation sought to "re-form" these abuses in other Church and State activities, when they came to the individual Sacrament of Penance and Absolution, the individualists of the Reformation abolished or abolished it altogether.

Unfortunately in the Anglican Communion the Catholic character of Orders, and of the Commission to Orders carried over, was not entirely and officially abandoned. Confessions lapsed but did not cease. There was always the inherent power and of a Priest to "retain or remit."

Confession in the Anglican Communion is optional, in the sense that excommunication does not follow in the case of one who refuses to make his confession. No Anglican can insist that a soul under his cure receive this Sacrament. At best he can only urge the use of Penance as an appointed means of grace.

But that does not mean that the Anglican priest does not have a responsibility in the matter of Penance. It is all very well for him to say, however inaccurately and unofficially, that he "doesn't want anyone to open his soul and God." But if he consistently adopts that attitude to his use of the other Sacraments, he will find himself on the golf course on Sunday morning, or in his living room reading the Sunday paper—missing in each instance to realize the Presence of God all by himself, while the Sacrament of the Mass is being offered in his Parish Church. The same attitude would impel

Three-Day Seminarist Associate Retreats

PLACE: House of the Redeemer
7 East 95th St.—N. Y. C. 28

TIMES: First Retreat begins with lunch Monday, 7 Sept.—Closes with lunch Thursday, 20 Sept.
Second Retreat begins with Vespers (5:30 p.m.) Thursday, 20 Sept.—Closes with breakfast Monday, 24 Sept.

CONDUCTOR: A Holy Cross Father.

COST: None. Retreatants are asked to make as generous a thanksgiving offering as possible to help defray expenses involved.

him to let his children grow up unbaptized, since Baptism, like Holy Communion, is a spiritual action through the office of the priesthood. He might as well say that he doesn't want a doctor called when he is ill, because he believes only in the direct healing power of God—without the help of God's human agent, the physician.

What, then, are the advantages and benefits peculiar to the practice of Sacramental Confession?

First, we may state categorically that confession of individual sins—not the admission of sin generally—has a therapeutic value. On a non-sacramental level we recognize this principle when we admit to other persons that we are at fault in our dealings with them. We correct a misstatement of fact, we apologize for a breach of conduct, we ask forgiveness of one whom we have personally wronged, knowingly or unknowingly. All of these acts of reparation we do to "put ourselves right" with the person with whom we are at variance.

And here is where the Office of the Priest enters into Confession. The Priest hears the confession in a dual capacity—as the representative of God, and as the representative of the Church from which he received his Commission and whose wholeness and integ-

rity has been damaged by the sin of one of its members. We cannot forget that we have a responsibility as Churchmen not to injure consciously, deliberately and continuously the organization as a whole. The sin of the individual does just that—it impairs his usefulness as a Christian and his usefulness as an individual in the world, because with the burden of sin he cannot function as a person who is “at one” with God and consequently with his fellow man.

While the function of the Priest as agent is implicit in Sacraments, perhaps in none is the benefit so apparent as in the Sacrament of Penance. This Sacrament, more than any other, places immediate and sole responsibility upon the person using it. Were it not for the priestly agent of the Love of God, this overwhelming sense of responsibility, together with the burden of sin, would often deter a penitent from coming to confession. Rather than being a hindrance, the presence of the Priest as agent is a channeling or directing aid to the penitent in his search for release from his sins.

Oh Lord, put no trust in me; for I shall surely fail if Thou uphold me not.

—*St. Philip Neri*

It may be possible for a person who is highly trained in the intellectual processes to sit down, or to kneel down if he is not too intellectual, and to make a detailed, accurate, complete, and all-inclusive private confession of sins, offering that confession directly to God. It might be done, but it is extremely doubtful that such a practice is very widely used in any stratum of intellectual society. What is more likely to happen is that the individual lets his mind wander lightly over his worst faults—or even over the ones he likes the best—and ends with a general attitude which, if made articulate, might sound something like this: “I’ve been so unpleasant, God.”

Such a confession is all right as far as it goes. However, that is only a part of the actual Sacrament of Penance. By some this Sacrament is referred to as the Sacrament of Absolution. This is the part that the critics of sacramental confession gloss over, be-

cause they can find no substitute for it. Release from the burden of sin does come in confession, even to a friend or to a priest in audience. But pardon for sin comes from God, and in the case of Christians who, like ourselves, believe in the sacramental principle, such pardon is only and solely obtained in and through the Sacrament of Penance and Absolution. There is the Grace of Absolution, as there is the Grace of Baptism, the Grace of Confirmation, or the Grace of Orders. To deny this is to deny the clear teaching of Catholic Christendom for two thousand years and the accepted practice of most of Christendom for almost as long.

Before pardon can be given by a Priest, certain minimum requisites are necessary: There must be confession and acknowledgement of known sins for which pardon is asked; there must be repentance, or sorrow for the sins committed; and there must be a firm purpose of amendment, or a Good Will not to fall into sin again.

This last is where most of the critics object at sacramental confession. Why, they ask, do you advocate confession, when you know that people, being what they are, are going to sin again? Why put the individual in the hypocritical position of promising not to sin again when he knows, and the Priest knows, and the whole world knows that he probably and almost inevitably will? The same might be said for frequent reception of the Holy Communion. It should be possible, in an ideal state with an ideal person, to make one Communion last a lifetime. The man being what we are, however, is not likely that anyone will be able to do this, any more than a perfect physical specimen could get along without constant and regular refueling of his body by physical food. It is not a valid criticism of the Sacrament of Confession that it must be used again and again by the same individual. It is a valid criticism of the person using it that no spiritual progress is made.

The question of the value of sacramental confession to the individual should be judged only by a person who has used this Sacrament. It is presumptuous for a person w-

never experienced the Grace which flows from Absolution to dismiss this part of the Sacrament with a shrug, or worse, to try to explain it merely on psychological grounds. The laws which psychology recognizes as governing human thought and conduct apply alike to secular and sacramental commission of faults. But the laws of psychology do not apply to the Grace of Absolution any more than the laws of chemistry are adequate to explain the Real Presence of the Blessed Sacrament. To attempt to explain the supernatural in the only terms we know—the material—is but to recognize the irrelevancy of the analogy.

word about confessors. The usual objection to confession in one's own Parish is the variation of "I can't make my confession to Father so-and-so, because he will be shocked," or "I never could face my Parish Priest again if I made confession to him." Well, change that attitude a bit, and consider that you are making your confession *to God, through His Priest*—a Priest whose vocation requires that he may never, in the presence of the penitent, mention a confession unless the penitent himself desires to do so, and then only to the extent that the penitent wishes. Let us repeat that: You are making your confession *to God, through His Priest*—a Priest whose vocation requires that he may never, even to you, mention your confession unless you wish him to do so, and then only to the extent that you wish. In extraordinary circumstances a Priest might ask permission of the penitent to discuss a confession with him, but the Priest could do so only if the penitent gave permission.

and in this connection there is another thing to consider—that the Grace of the Sacrament extends to the Priest as well as to the penitent, and helps him to hold sacred the details of a particular confession. By his training as a Priest and by his own experience as a penitent, he knows that the relationship of Priest and penitent, while one of the closest and most confidential in his work as a Priest, does not interfere with his silence, or distort the other pastoral relationships he has with members of his Parish.



SAINT VINCENT DE PAUL

Any parish is fortunate which has trained and experienced confessors and directors. Such training and experience is a definite aid to the penitent, especially to the beginner, and particularly as it relates to the matter of counsel and advice. It is recognized by those who use the Sacrament regularly as a part of their spiritual discipline that the counsel and advice given outside the confessional do not have the same effect or power that the same advice and counsel have when given in the confessional. But a trained and experienced confessor is not a *sine qua non* for the practice of sacramental confession. Wherever a Priest recognizes his duty to exercise his priestly Commission to remit the sins of a penitent, there you will find a good confessor. It is a part of the Grace of the Sacrament of Absolution that this is so.

How We Came To West Park

BY A. APPLETON PACKARD, O.H.C.

THE other day while rummaging at the bottom of the big safe in Fr. Superior's office, in connection with my work as Archivist for our Community, I came across a real treasure-trove. This consists of 271 pages in Fr. Allen's handwriting, on odd slips of paper, backs of leaflets, etc. From internal evidence it may be dated as composed from late 1919 to early 1921. Its priceless value lies in the fact that he was the second member of the Order, professed in 1888, died in 1929, and therefore possess unrivaled knowledge of the earliest days of O.H.C. These reminiscences cover the years 1880 to 1900, and constitute historical material of primary importance. On pp. 249-253 he recounts the tale of how we came to the little village of West Park, N. Y., from our former modest monastery located (1892-1904) at Westminster among the hills of western Maryland. By collating his story, which is repetitious and uncertain of dates in spots, with the official Minutes of the Chapter or Order organized for legislation, and the daily "Log" of our doings kept uninterruptedly in several notebooks from 1880 to 1938, a really first-hand history may be built up. With that prologue as curtain-raiser I present the first scene of the drama.

"From time to time the question was mooted of a permanent monastery," writes dear old Father Allen. *Why?* From other sources I should state three cogent reasons. First, the "monastery" at Westminster was simply an enlarged dwelling-house donated for our use by Miss Lucretia VanBibber, and thus impossible as an all-time residence due to its small size. At the end of the nineteenth century the Community consisted of only three members: Fr. Founder, James Otis Sargent Huntington, then Superior; Fr. Sturges Allen; and Fr. Henry R. Sargent. Numerous postulants and novices both clerical and lay had come and gone over the years. None remained save the three who were soon to be professed before the tiny Order made its final move northwards.

These were Fathers Shirley Carter Hug, Frederick Herbert Sill, and William Francis Mayo. Second, the location was rather too much "out of the way," and a more accessible and centralized place was desired. Third, the Bishop of Maryland, William Paret, did not welcome the Order's presence in his Diocese, for he feared its "extraneous" High Church and supposedly Roman Catholic tendencies. Confidential correspondence, even more public records show this beyond peradventure. He would not, of course, depose the Bishop indefinitely, and his successor would be friendlier, yet it was an unnecessarily difficult and embarrassing situation. So these triple reasons at least, an eventual move was certain.

When? "From time to time." What time? The Fathers "talked of various localities" and discussed the pros and cons of each. Fr. Allen tells us. "We even went so far as to express a preference for the northern part of New Jersey along the Delaware Lackawanna, and Western Railroad." For corroborative evidence I turn to the thirteenth Chapter Minutes of August 1898. This gives both date and desires. The following resolution was presented and discussed: "Resolved: That it is the sense of this Chapter that it would be well that the Order should transfer its residence to the suburbs of New York City for several months between now and May, 1899." This was lost when a vote was taken. Uncertainty prevailed. Then there was introduced a substitute: "Resolved: That it is the sense of this Chapter that it would be well that the Order should transfer its chief residence permanently to the neighborhood of a large city." This was laid on the table. As a result the foregoing it was next "Resolved: That the Order shall, in the fall, open a subscription list in the columns of the Holy Cross Magazine for the purpose of securing a proper amount of land and erecting the necessary buildings for a permanent establishment." This too was laid on the table.

ning any plans to which the Holy Spirit
 "lead us" as they expressed it, caution
 to be much in evidence, for the whole
 re of the Religious family was at stake.
 Nearly a year elapsed. At the sixteenth
 pter meeting held on Saturday, August
 1899, the resolution which was laid on
 table at the thirteenth session was called
 After some discussion it was laid on the
 e again.

urning momentarily to the "Log" or
 use day-by-day record of weather, com-
 s and goings, and unusual as well as
 tine events, a reference appeared earlier
 t summer which is the first one to the
 wer to our third question: *Where?* In
 her Allen's writing: "Saturday, June
 1899. Nativity of St. John Baptist. Fr.
 gent went to Rosemount, Esopus, N. Y."
 oposedly this was a personal visit of a
 mber of the Order. This old Indian and
 ch hamlet on the west bank of the Hud-
 River eighty miles north of the metro-
 s of the Western world contained "Rose-
 unt" the home of Judge Alton Brooks
 rker. He was a distinguished jurist, so
 ch so that in 1904—the year we finally
 led in West Park just south—the Demo-
 ic Party chose him as its candidate for
 sident of the United States. His son-in-
 was the Rev. Charles Mercer Hall, first
 ctor of the Mission Church of the Holy
 ss, newly established at Kingston, a

half-dozen miles north. As a leading
 Catholic-minded priest of his day, Fr. Hall
 and the Order's clergy were naturally well ac-
 quainted. This factor resulted in the combi-
 nation of events culminating in the decision
 for a site at West Park.

During the next or seventeenth meeting of
 Chapter, Friday, September 15, 1899, a mo-
 tion to take from the table the resolution
 laid on it at the preceding sitting was finally
 carried, with an amendment substituting for
 "the neighborhood of a large city" the
 words "a distance approximately two hours
 west of New York City." Again this cor-
 roborates Fr. Allen's remark about northern
 New Jersey as a proposed location. Yet,
 surprisingly enough, he states definitely:
 "One locality we considered as entirely out
 of the question, namely the Hudson River."
 The reason for this will appear shortly. Now
 it may have been that Frs. Sargent and Hall
 and the Judge talked over the matter of
 moving north. This whole business was very
 much "in the air." Settlement was on the
 way, and it came soon. Here is just what
 happened. Fr. Allen says: "When we had
 reached this point it came to pass that Fr.
 Huntington was conducting a Retreat for
 clergy, and at the close of the Retreat went
 to Holy Cross, Kingston, for Sunday, Rev.
 C. M. Hall being Rector." What clergy and
 when? The "log" tells us. Fr. Founder-and-
 Superior Huntington left Westminster at



THE GARDEN—HOLY CROSS MONASTERY

4:30 p. m. on Sunday, September 17, 1899. Monday he began a Retreat for Priests at St. Peter's Church, Westchester Avenue, New York City. Nothing further is recorded of his activities until his return home. Therefore, it must have been Sunday, September 24th, when—continuing the Allen record—"After service Fr. Huntington dined with Judge Parker at his country place at Esopus, Rosemount Hall. Conversation turned on the site for a monastery, and Fr. Huntington expressed his reasons for not desiring to locate on the River. It was in the highway of fashion, etc." In other words, with Fr. Huntington's well-known social views, his great desire for monastic simplicity, and his earnest hope that we might be a haven for the poor and distressed, he and the rest agreed that the Valley showplaces were no fit company for a humble House of God of Episcopalian Religious. But "the Judge assured him that such a condition did not apply to the West bank of the river, and wanted to show him a place a couple of miles below his residence which was for sale." It belonged to the widow of a man who conducted a business in ice from the river and who had bought the sizeable acreage to protect himself. Only a small farmhouse stood on the property, but there were large icehouses at the southeast edge, the extensive stone foundations of which are evident to this day. Down in Westminster, Fr. Allen at the time recorded in the "log" for this day the one word "Bright." Far more than weather was indeed bright.

The ultimate vocation that God's love gives us in His Presence in heaven is not that of working out any ideas *about* Him, but just experiencing Him and His love, rejoicing in it, and ever growing and increasing in our conformity to Him.

—Father Hughson, O.H.C.

"Before taking the train to New York the following morning (Monday, September 25) Judge Parker drove Fr. Huntington to the spot. It was neglected and overgrown with brush and thicket. Making their way with difficulty through the undergrowth of a copse they came suddenly into the open,

and the view of river and mountains (Beaumont shires to the east and Fishkill mountains the southeast) burst on them sudden quite captivating Fr. Huntington by its beauty." His understanding was that Judge Parker would "get the refusal of the property and report to him."

He gave a retreat for the Society of Oblates of Mount Calvary—our group of celibate Priests, Deacons, and Seminarians—under quite a strict Rule and closely tied us by bonds of prayer, ideals, and life—the Church of Saint Mary the Virgin, New York City, on the next day, Tuesday, September 26. At noon on the following Monday, October 2nd, he returned to Westminster. Meanwhile we may imagine the animated discussions and plans which went on that week. Yet the way was not to be opened without more stumbling-blocks than mere underbrush or uninhabited territory. "On the day or the following day (Tuesday or Wednesday, October 3rd and 4th) Judge Huntington received a letter from Judge Parker which rather staggered him. The Judge had made inquiries and found that Mr. Neidlinger who resided just north of the land in question had already made an offer of \$3500 for the property. This was Adam Neidlinger, a wealthy brewer who owned a considerable area in Esopus township and was a prominent citizen. It may be noted here that the local venerable Parish of the Ascension with its charming stone church, rectory, sexton's house, and carriage house (now converted into a parish house) dating back to 1842, lay on the northeast edge of the future Holy Cross grounds. Mr. John Burroughs, the noted naturalist and author, owned most of the land adjoining on the south, where his descendants still reside. "Judge Parker knew that if Mr. Neidlinger wanted it there was no hope for our competing with him, and that the only possibility of securing it for us was to gain it in a friendly way." So the jurist "called on Mr. Neidlinger and made it a personal favor that he would yield in our favor. Accordingly it was arranged that Mr. Neidlinger should buy the property for \$4,000 and sell to us the twenty-three acres on the east (or) river side of the (high) road [now the main artery]

for \$3,000." Evidently what disturbed Huntington was that Mr. Parker in his fulness and interest had forgotten that Fr. Huntington's enthusiasm might not be conspicuous enough to "swing" his two confreres, that only formal action by the Order as a whole would be possible, for in an affair of gravity the Superior alone could not take decisive steps. "The Judge had gone and his instructions and Fr. Huntington did not know the minds of his brethren in the Community. When he spoke to me" continues Fr. Allen, "it pleased me immensely, not only on account of the situation itself but also for personal considerations, for it lay just across the river from the Park my birthplace." This is, of course, the famous town of President F. D. Roosevelt. Tradition has it that West Park was settled some extent from Hyde Park as a sort of eastern outpost and hence the name. "By the agreement with Mr. Neidlinger we were to have all the land lying east of the highway, the acres. We thought, however, we might in time need more land, and the Com-

munity sent me to see the land and talk with Judge Parker as to this."

Fr. Huntington was a great "back to the land" man and felt strongly that a farm would be a paying proposition, give us plenty of room to be quiet and protected, and keep us close to Nature and the soil. Things never worked out that way. A farm and fairly extensive gardens were kept up for some years. However, the soil proved rocky, the "help" was often more trouble than they were worth, the money end of it did not "pan out," and several years ago we got rid of the land to the west of the road.

Fr. Huntington wrote in the "Log" for Thursday, October 5, 1899: "Bright, beautiful. Chapter held. In afternoon Fr. Allen started for Esopus-on-Hudson, N. Y., to see Judge Parker about land for Order. / 6. Friday. Rainy. Fr. Allen at Esopus." Let's go behind the doors of the Chapter room, since the obvious secrecy necessary at the time need no longer deter us from discovering just what transpired. It was "Resolved: That the property described in the accom-



HOLY CROSS MONASTERY—ORIGINAL CHAPEL

Altar and Choir Stalls Were Brought From Westminster, Maryland

panying letter of Hon. Alton B. Parker as offered for \$3,000. be purchased by the Community. Carried." This is his historic letter.

Rosemont Hall

Esopus on the Hudson.

My dear Father Huntington:

I have closed matters for you as to the site for the future buildings of the Order of the Holy Cross, and hope that its future will be all that you, both pray and work for. After leaving you I called on the man in charge and found that Mr. Neidlinger had made an offer for the property which had been rejected. I know him well enough to be sure that his *first* offer for [the] property was not to be his *last* one, and decided promptly that the only safe course was to take him into my confidence. Driving to his house I proceeded to do it as well as I know how. His offer of \$3800. had been refused but he could buy it for \$4000. We agreed that he should close with this offer for \$4000. today, and you to have the property east of the highway for \$3000 (three thousand). He [is] to keep the property west of the highway for \$1000 (one thousand) unless, for some reason you should wish any part of it. In which case you should return to him such part of the \$1000. as the land taken should be proportionately worth. The proportion [is] to be determined by Mr. Neidlinger and myself.

The husband of the present owner paid \$12,000 (twelve thousand) for the (entire) property. He was in the ice business then and bought it to secure control of the river front. It is very, very cheap.

With best wishes,

Very sincerely yours,

Alton B. Parker.

Then it was carried: "That the remaining portion of the property on the west side of the highway be also purchased by the Community or as much of such portion as can be procured with due consideration of the present owner." In addition, because a move was to be effected north of New York City, rather than west of it in New Jersey as previously had been envisioned, the Fathers decided to "reconsider the Resolution concerning location adopted at the previous meeting." This motion to reconsider was

carried. Hence the original motion amended read: "That it is the sense of the Chapter that it would be well that the Order should transfer its chief residence to a distance approximately three hours from New York City."

Fr. Allen tells what he did when "it was thought well for me to go up to see the land." Rev. Mr. (Legh Richmond) Dickinson, aged priest was Rector and I called on him first, and then went up to Judge Parker. The Judge came back in the evening (Friday, October 6th) from a trip and next morning (Saturday 7th) took me down the cote and went over it with me. The Judge (also) went over the tract (to the west) between the highway and the (West Shore) railroad, and thought that \$500 would be a low price for it. The whole tract Mr. Neidlinger purchased for \$4000—the portion between the highway and the river was to sell to us for \$3000—and he subsequently was willing to accept our offer of \$500 for the land west of the highway."

As God is Supreme Wisdom, He desires to be loved not only tenderly but also wisely.

—St. Bernard of Clairvaux

"Bright" records the Log on Monday, October 9th. "Fr. Allen returned early. Chapter held." This nineteenth meeting heard "Fr. Allen who had been sent by the Rev. Superior to view the land." He reported that it seemed desirable that the Community should purchase so much of the remaining portion of the property described in the letter of Judge Parker (presented at the preceding meeting), as lying to the west of the highway as was contained between the said highway and the West Shore Railroad track." So they "Resolved that that portion of the property at West Park offered to the Order through the Hon. A. B. Parker, lying between the High Road and the Railroad, be purchased for the Order." By a deed of our possession executed November 25, 1891, Mr. Neidlinger conveyed this to us.

Yet caution still prevailed when the resolutions were presented. "Resolved: That the Order approves of the property about to be secured through the Hon. A. B. Parker as a site for a building or buildings for the

her House of the Order." And: "Resolved: That it will be desirable that appeals be made (a) To individuals as the Revd. Superior may see fit; (b) Through the columns of the Holy Cross Magazine, by means of a subscription list and otherwise as may appear necessary." They were laid on the table.

Fr. Sargent, the Log indicates, went to Mount Hall on Tuesday, November 7th. At all three of the Order had had full opportunity to examine the proposed site. The second visit which Fr. Allen made, and which he describes, doesn't seem to be recorded in the Log, but must have occurred before the following September which is the last reference to him given in this connection. "Later I made another visit, and the Judge and Mrs. Parker and Mrs. Hall drove down to the place. It was then overgrown with underbrush. But the Judge pushed through it [in] a daring manner. We tried to go to the dock, but failed, not going far enough south. We gathered some apples as we went, and brought them with us." The Judge referred to was the landing stage for the regular small boats plying up and down the river, especially one from Poughkeepsie to Kingston.

Now to the very big job of fund-raising. Evidently on the same trip Fr. Allen hoped to obtain something. "In my inexperi-

ence I thought it would be [well] to interest a friend at Newburgh [where he had begun his Ministry] to advance money for a building, and called on the lady for that purpose. Of course it was futile." Further arrangements and negotiations were needed. Chapter reconvened for its twentieth session on Monday, November 27th. Things were now clearer, and the resolutions about formal approval of the site and making widespread appeals for financial backing, which had been laid on the table—postponed, in less parliamentary language—at the nineteenth meeting, were called up and passed. Before carrying the second one it was amended by striking out "by means of a subscription list and otherwise as may appear necessary." In final form it read: "That it will be desirable that appeals be made (a) To individuals as the Rev. Father (Superior) shall see fit; (b) Through the columns of the Holy Cross Magazine." These were for building, since Fr. Allen writes that: "By a singular coincidence three gifts of \$1000 each had come to the Community; so there was money to pay for that much [all our present property] in hand." He remarks that he need not repeat "the struggle to raise money and build." For that struggle it must have been, lasting four and a half years from purchase to blessing of the new House.



HOLY CROSS MONASTERY
The Original Building

The "Conflict" Between Psychology And Religion

BY THE RIGHT REVEREND CHARLES F. BOYNTON, D.D.

"OF course prayer, for instance, is auto-suggestion," replied the psychologist, "and all other religious phenomena for that matter can be described psychologically." And Christian experienced again what he felt was the necessity of choosing one of two apparently opposed views of his religious life, the psychological or the religious: the fact that prayer is auto-suggestion or that it is the movement of the soul to God.

If Christian could only realize that this "conflict," which results in this constant choice, is only apparent, and that there is no more conflict between sound psychology and sound religion than between any sound science and religion! Yet Christian does not realize it, or at least he does not act that way. He still avoids psychological descriptions of his life of praise and thanksgiving just as he used to avoid scientific descriptions of creation. And so long as he permits the "conflict" to exist in his mind and so avoids all scientific contributions to the mystery of life, he is hurting himself more than he realizes in three very fundamental ways: He is refusing to speak the reasonableness of the faith that is in him by covering up the lips of his reason. He is refusing to see the sacramental nature of the world about him by covering his eyes to scientific truth. And he is denying himself the privilege of hearing the sermon that creation is preaching on the wonderful ways of God by covering his ears to revelation. He may still be a good man morally, but he is a religious monkey who sees, speaks, and hears nothing. Would that Christian had more real faith than he thinks he has and so realized that no truth can possibly be opposed to God. And would that Christian would learn once and for all this lesson: that psychology, like all her sister sciences, describes but cannot explain. For once he is not afraid of truth, and once he really wants to learn how God does

things, he will cease to avoid psychology data and realize that psychology and religion far from being enemies, are wonderful, complementary companions.

One aspect of this companionship between psychology and religion is seen in the fact that psychology describes what religion says God is working in and through His fascinating and complex creation—man. But there is another aspect of this companionship not so widely appreciated as the other, either by psychologists and psychiatrists, or by priests and laymen. Psychology is right in saying, particularly in these times of strain and strain, that without real integration, unity of purpose, oneness of activity, or what you will, there can be no abundant life for the individual. The peace that passes all understanding, physical, mental, and spiritual peace, is the result of a single loyalty and devotion to one supreme cause, or master sentiment. Due to conflicts with environment, the world of people and things about us, and less and less apparently because of heredity, the average person is developing more or less in a disintegrated manner because of having several loyalties or master sentiments which are, if not mutually exclusive, certainly not mutually helpful. To disintegration, this divided loyalty to incompatible goals, results in loss of effectiveness all the way to actual mental and physical trouble.

Now what is being said is absolutely true and comes as a glorious ray of hope to thousands of many who are suffering from ineffectiveness or real mental and physical disorders. For half the cure is accomplished by knowing the nature of the contributing cause of an illness. Nor should the task of laying hold upon the supreme, all inclusive loyalty, and so gain the integration which is the peace of the abundant life, be terribly difficult for him who really wants it. Such is the positive objective of any analysis; and in the end

analysis has been successfully conducted, the human web of activity has been wound around a common anchorage to which from which all strands of life's activity converge and radiate. The ultimate problem here, and a most important one, concerns the choice of the center to be chosen, and which the person is to be integrated. The wise spider is probably very careful to choose the right kind of anchorage; not one which will do in fair weather but not in foul, and one which will withstand both fair weather and foul.

There is where the Christian religion comes in. Psychiatrists, as the mental doctors are called, who strive to bring about integration in people, should be reminded that it is the peace of God that passeth all understanding, and not just any kind of peace centered around any kind of loyalty. A loyalty short of that to the Person of Christ through Christ may serve beautifully in fair weather, but will inevitably break down in foul. And this is true simply because any loyalty is subject to finite imperfection and ultimate failure, while God alone is subject to infinite perfection which cannot fail.

The question could now arise as to whether psychology and religion, thus mutually helpful, are such that for the attainment of a life abundant one must forever divide time between psychology with her psychiatrists and religion with her priests.

Religion teaches us to present to God our bodies as well as our souls, for God is the God of both.

—Bishop Jeremy Taylor

In answering this question, let us first restate this fact: Psychology, being purely a natural science, cannot know the supernatural and is not qualified, therefore, to offer spiritual completion I have said is necessary. Religion, on the other hand, being that supernatural working through the natural, can therefore know the natural, and besides offering the spiritual completion, can and does offer great psychological benefits. This point not as fully appreciated by the average priest and layman as it is by the



SAINT MARTIN AND THE BEGGAR

By El Greco

(Courtesy of the National Gallery of Art, Washington, D. C.)
(Widener Collection)

average psychologist and psychiatrist. It is to the Christian's advantage to realize more fully than he does the tremendously potential amount of sound psychological benefit in the activity of the religious life. This fact is clearly supported by the large number of times good psychiatrists turn their patients to the activities and hopes of religion as a means of over-coming and in the future avoiding mental and some physical ailments.

The Christian doctrine of God is not only the queen of doctrines, but also the supreme psychological aid religion can offer to its faithful. We naturally begin with this, both to make the psychological element in religion clear, and to make the practice of religion more fruitful.

It is commonplace psychological knowledge and human experience that the emotional and love tie we had with our parents when we were young is responsible for what we are today perhaps more than any other one factor. Such phrases as "he's a chip off the old block," "he's just like his Dad," and "he has the family characteristics" (in terms of attitudes and actions and not, in this case, physical likeness), indicate this fact. For the infant, father and mother are the two first great realities and the natural center of his integration. They are his world, the object of his supreme loyalty, his determining master sentiment. It is through them that the child is introduced to the world of people and things generally, and also to the attitudes and actions he is to have in relation to that world. The child looks for his father as he beholds the world of men, and tries to be like his father in his dealings with them. He adopts the same outlook towards things and events, and feels he is right when he mimics his actions. Also, the child looks for his mother as he beholds the world of women, and tries to be like her. He adopts her attitudes and mimics her actions.

The Will of God is God Himself; I cannot conform myself to it without finding Him whom my soul loveth.

—*Avrillon*

All of this, of course, is both conscious and unconscious. Whether it is more of the one than the other does not concern us here. The fact is that the parental influence we had during our formative years is much more important than we are apt to realize. For, in brief, to a large extent what our masculine characteristics are now depends on what our fathers were like when they were young. And what our feminine characteristics are now likewise depends on what our mothers were like at the same time. Psychology is definitely showing us more and more the importance of the right kind of parents and parental influence, especially since our parents form the natural center of what integration we have.

Now, our parents, being human and the victims of their environment, as we are the

victims of ours, were far from perfect when they were having this great influence upon us. That influence was not all that it might have been, nor were they all that they might have been. Our imperfect attitudes and actions towards our environment, and even our imperfect characters, therefore, can be accounted for to a marked degree in this way. All of this may help to excuse us for being what we are, but it in no way relieves the unhappinesses which are ours because of it. To put the blame on some one else of precious little help in trying not to live in a blameworthy manner. And our interest here is to see if our religion cannot help us achieve a better integration and so avoid these imperfections which make us so unhappy and useless to ourselves and to others.

But something can be done. Not only can we prevent future sons and daughters from this otherwise inevitability, not only can we prevent these mental and physical disorders from growing worse in ourselves, but also we can lessen them in those cases where they have not gone so far that only a pound of cure will do.

And our religion can help tremendously. God is our Father, our parent, just as much as, and even more than, was the case with our earthly father—or our earthly parent. It is not simply an empty phrase—the fatherhood of God which speaks of the most important psychological fact in the world and which is our salvation in this dilemma. See its implications. First, the parental influence we receive from God is perfect—the only perfect influence there is—for God is the only perfect Parent, and the only one, in no way subject to our environment of good and evil. Second, there is no possibility of one or both sets of virtues being lost through death or any other form of complete separation, for God is eternally alive and in Himself possesses all the masculine and feminine virtues there are. Hence the value of the phrase "The Parenthood of God." And third, God's parental influence is not "spotty." He has been, is, and forever will be surrounding us at all times and in all places with His influence which we consciously and unconsciously absorb.

Finally, if we have any doubt as



SAINT ANNE AND SAINT JOACHIM
By Carpaccio

her His character, His attitudes, His
ns and reactions are really those which
e can make for perfect balance, perfect
ration, perfect peace in this world
h can be so friendly and so hostile, let
emind ourselves that *His Son, who*
up to be just like His Father, has ever
the perfect model of psychological unity.
peace which Jesus our Lord possessed
o way depended on the response of the
d. His perfect peace was no greater
the Jews wanted to crown Him king
when they nailed Him to the Cross.

rental influence from fine parents is a
r psychological factor in the matter of
ration. To have the same parental in-
nce as did Jesus Christ, is the major
stian announcement. For all of us, happy

or unhappy, integrated or disintegrated,
there is that peace we have been talking
about which is the result of perfect integra-
tion: that peace of *God* which passeth all
understanding and which is the source and
very being of the life abundant.

Parental influence is absorbed consciously
and unconsciously. Of the two, however, we
are far more certain of the power and im-
portance of the former than of the latter.
We would say, wouldn't we, that no matter
how much the influence of our fathers and
mothers was absorbed unconsciously, much
more became ours through what we saw
them do, heard them say, and learned from
what they wrote in letters, etc. Generally
speaking, it is true that though the peaceful-
ness and beauty, let us say, of our sur-

roundings in the mountains have a real unconscious influence upon us, the more we learn of the nature and structure of those surroundings the greater that peacefulness and beauty becomes. The same is true concerning our surroundings in parental influence.

What, then, is one of the most important conscious means of learning the nature of God our perfect Parent, through whose influence alone we can gain that peace of the highest integration? How can we see Him as He is, watch Him act, hear Him speak, analyze His attitude towards our world? Obviously we can do this best by mastering the details of the life and teachings of Christ as found in the Gospels. For here we have recorded for us, all too briefly to be sure, God in terms of our own humanity: God in human nature, speaking in human language, acting in terms of human actions, looking upon and reacting to our world in a human way. There is no better way of becoming consciously aware of the parental influence of God we want and need than through the Gospels.

But we should not simply read this material, for little is absorbed and made our

very own by just reading. Rather for specific purpose, we must use it as the subject matter of what we call Mental Prayer; this way we do concerning God what we so frequently concerning our parents we were children. Just remember the way used to watch them act, hear them speak, sense their attitude as they expressed it in action, and notice carefully a certain response of theirs to a given situation—then how we used to sneak off and try on ourselves. If we remembered this, we would understand the nature and place of Mental Prayer with God as our subject of observation. And when we think of how much time we spent doing just this concerning our parents and of how little time we do the same concerning God, we can understand why “we have grown up to be just like Dad and Mother, and not so much like God.”

The parental influence of God, then, is of utmost importance to us for the attainment of that psychological integration and resting peace we have already defined. Conscious beholding of God our Parent in speaking, acting, our looking and reacting is essential to a fuller absorption of that influence. Informed Mental Prayer based on the Gospels is the primary means of that conscious beholding. For in the life of Christ we see and dwell upon the life abundant we want so much, and in Him we gain an understanding of the kind of person we must be, the attitudes we must have, and the way we must act in order to make that supreme integrated life our own.

Now let us consider at least one contributing psychological value of the Holy Communion to this conscious awareness of God's parental influence.

If we think back to our childhood and remember how we learned of our parents by watching, hearing, and analyzing, the ought to be one event above all others which still remains outstanding. It was probably from this event that we became most conscious of the true nature of our parents and of that parental influence which we were absorbing, and which was molding us into being, to a large degree, what we are. For the way our parents acted, spoke, and were



at one event—most probably a crisis—rehearsed everything about them magnified and concentrated. All the little characteristics and attitudes and actions we had observed from day to day over a long period seemed to be brought together for a moment; and we saw them boiled down to their essence and made clear in a most brilliant light. When it was over we *knew* our parents as we had never known them before.

I remember that event in my own childhood, as if it had happened yesterday. It is a day practically as vividly as when it occurred; a fact which is the more significant because I seem to remember so little of the years of normal happiness. But in this crisis all the details are still as clear as they were at the time, even to the pattern of the paper which was soon after removed. I can say that then and there, as I stood off and watched, heard, and in a childlike way analyzed my parents, I knew them as never before, and the nature of their parental influence was burned into my consciousness. The event was the tragic death of my older brother who was so young and so full of promise. Mother sat on the register in the Dining Room (for it was cold) and cried that I thought her heart would break. Father sat by the desk in the study in complete silence, his cheeks moistened by the tears he tried to brush away. I was too young for my brother's death to have any direct emotional effect upon me; so I was able to stand off and look at this crisis in the life of my parents more or less objectively. I approached my mother and tried to comfort her by asking her not to cry. "I could have cried just as much for you" was all she could say, but along with that, the way she looked and acted, I knew then and there not only the love of a mother for her children, but of *the* love of *my* mother for me. I went into the study to try and comfort Father. But before I could say a word he caught me up into his arms. As I rested my head on his lap, so firmly held by his arms about me, I knew then and there not only of the strong and silent love of a father for his children, but of *the* strong and silent love of Father for *me*. My understanding of my parents, of parents in general, and of what



THE LAST SUPPER

By Cimabue

(Courtesy of the National Gallery of Art, Washington, D. C.)
(Kress Collection)

I must be as a parent, upon which rests to a great extent what I am today for good or for evil, received its greatest insight during and because of that event. From then on, all that had been observed and absorbed before, and was to be thereafter, was colored and given new meaning.

The event of the Last Supper and the Crucifixion—for they can never be separated—is the great event, the crisis, in the life of our Parent God as man. There we see all of His characteristics, His attitudes, His actions and reactions magnified and concentrated, brought together in one great unity, and boiled down to their essence of utter unselfish love. There is no question but that to His immediate disciples this event colored and gave new meaning to all that had gone before and was to follow. And the same has been true for all His disciples ever since.

The Holy Communion is that event—that crisis—*repeated over and over again*. In the Service all the actions once done are there, all the words once spoken are there, and the attitudes underlying those actions and words cannot fail to be appreciated by the most casual observer. And in a sense we are all too young to be so personally involved and emotionally unstrung that we cannot stand off and see it all objectively.

If the crisis in the life of my parents, happening but once, had such a great psycho-

logical influence upon me as a child, how much more must this crisis in the life of our Parent God, happening for us so frequently, have even greater psychological significance upon us who can appreciate it more and more as we grow older!

It is almost impossible for the children of God consciously to know the nature of His vital influences without the aid of the crisis. Mental Prayer on His life in general will be the psychological equivalent of our daily contact with our parents, but what we learn in that way will never be ours so much until it is colored, heightened, given new meaning, and burned into our consciousness by The Crisis of the Eucharist.

As Jesus Christ remained unknown among men, so His truth remains among common opinions without external difference. Thus the Eucharist among ordinary bread.

—Pascal

I now dare to suggest one more major psychological requirement, and the Christian activity which fulfills that requirement, namely the practice of self-examination. In any psycho-analysis there is a standard of judgement in order that the patient might see first, how far he is removed from the psychological ideal, and second, how effectively he is approaching that ideal, once the return process is set in motion. The standard used is astonishingly Christian, for it consists of judging how much of one's activity is the result of involuntary self-giving. The actual analysis consists of one long self-examination under the direction, guidance, and prodding of the psychiatrist. The entire self, as it was from year to year, and if necessary from day to day, is seen and examined in the light of the objective standard until all the influences accounting for the way that self has acted have been exposed. From then on, too, that standard and process of self-examination are used as the patient sees himself acting more in accordance with the ideal.

The one thing that makes any analysis difficult and painful is the pride of the patient. This controlling factor in our makeup

hinders a cure in two specific ways: First has caused to be buried deep into the darkness and remoteness of the unconscious most important influences which in our lives have affected us harmfully. They are finally forgotten and almost irretrievably out of reach. It is the duty of the psychiatrist to break through this hardened shell of pride and expose all of these conditions to the light of the conscious and so make the patient admit their reality. Second, our pride of ours is so perfect a protection of our state of complacency that it actually makes us fail to see any real discrepancy between the way we are living and the way we ought to live in the light of the ideal. In many cases we are, by ourselves, unable to persuade our pride that its honeyed words are pure lies. Someone else must do it for us.

Yet both must be done if any progress is to be made. Once we have our standard clearly defined—in the case of the Christian it being the nature of our Parent God revealed in Christ and absorbed through Mental Prayer, heightened by the Eucharist—until we can as honestly as possible see ourselves as we really are, see ourselves as others see us, know ourselves in the true sense of the word, we cannot hope to achieve our goal of becoming just like our Father God. Yet we must. Self-examination is the religious answer.

Now this business of self-examination is something we have done continuously in other connection. It is nothing new to us. We may not have been so aware of the process as we will be for a while in applying it to the standard set by our Parent God, but heretofore it has been second nature, especially as applied to our parents in childhood days.

When we were very young, this process of self-examination—of checking ourselves with our parental standard—was most frank and open. In a rapid series of repeated efforts we checked ourselves with our standard saying, "no . . . no . . . no . . . not that way . . . this way . . . that's not right . . . this is right . . ." until with a sudden cry of triumph we announced to the world, "just like Daddy," "just like Mommy," "go

ohnnie" (our name, but usually used when referring to ourselves during this period of almost complete objectivity). Later as we grew a little older, the process became more subjective and secretive. The process was still here exactly as it was, but expressed only to ourselves and in subtle terms. "I want to be like Father and Mother." But the analyzing of self and the comparing with the standard went on unceasingly. An element of shame and hurt was present now as the imitation at hand became more moral rather than physical, more a matter of being rather than doing, and as we realized the discrepancy between what we were and what we wanted to become. But we never gave up because of this. We never lost the remotest possibility that we could achieve our goal by any other process. We continued and suffered, and grew.

One of the highest spiritual gifts God has given us is the gift of knowing we are worthy of it.

—Father Hughson, O.H.C.

and on it went, day in and day out, year in and year out, with our parents as the object of integration and the identifying ourselves with that object through the continuous appreciation of its nature aided by the revealing crisis, and the frequent checking with the standard by the instinctive process of self-examination. On and on it went until our goal was reached—until we heard on good authority, "He is just like his father," "she is just like her mother," "the Joneses are all right."

Self-examination is the method used by psychiatrists to accomplish integration, and is the only one they can trust. Self-examination was the method we used to bring about our natural integration, because it is instinctive. Self-examination is the method one can use to bring about that natural integration which alone can bring about psychological salvation, and the source of the abundant life.

Our Lord sum up the relationship between psychology and religion we have described in some detail; that relationship absolutely necessary for the attainment of



mental, physical, and spiritual happiness which is the abundant life.

For that supernatural integration I need
and want so much

What shall I do?

BE YE PERFECT AS YOUR
HEAVENLY FATHER IS
PERFECT

In whom can I see this perfection?

HE WHO HATH SEEN ME
HATH SEEN THE FATHER

How can I make it mine?

FOLLOW ME . . . and . . . LEARN
OF ME

Especially?

DO THIS IN REMEMBRANCE
OF ME

How can I tell I am learning?

BLESSED ARE THE PURE IN
HEART,

FOR THEY SHALL SEE GOD

And the result?

PEACE I LEAVE WITH YOU.
MY PEACE I GIVE UNTO
YOU

Is that enough?

FEAR NOT. I HAVE OVER-
COME THE WORLD

Dear Florence

BY KARL TIEDEMANN, O.H.C.

ONE of the necessities of a retreat house is provision for good, nourishing food—plenty of it and on time. Our Rule requires that we have a man cook—and so we have, a blue ribbon chef whose food is delectable. In fact our meals are so delightful that a recent visitor urged us to “fire that cook—he leads me into temptation twice daily.”

But the kitchen at Mount Calvary was not always a male paradise. Until we were able to find a man, we had special permission from the Father Superior to have a woman cook. So it was that for the first year “dear Florence” ruled and fed, entertained and edified us. Dear Florence made such a lasting impression on my mind that I decided to share my happy experience with whosoever will read.

Florence is a colored woman in her early forties. Her outstanding physical characteristics are her snapping black eyes and her happy smile. These outward and visible signs clothe many graces. By her fun, her food, her sprightly language, her generous character and her high standards she has so endeared herself to our guests that one of their first questions on returning is: “Is Florence still here? How is dear Florence?”

Florence gained her title because, for a

period of some weeks, all her nouns were crowned with the adjective “dear.” We were told what the “dear” preacher last Sunday night. We were informed of the movements and habits of the “dear” milkman and the “dear” garbage man, the “dear” plumber. A high day was made when Father Baldwin was questioned about his “dear sinuses!” From that time became permanently “Dear Florence.” At a moment of elation came to me when one morning I pointed out to her, as we drove up the hill, the presence of three dear

These frivolous remarks to the contrary, I would have you know that dear Florence is one of the finest people I am privileged to know and withal a woman of great character. Her generosity is overwhelming. For example, she raised ducks at her home and had promised us two of the dear ducks for Christmas dinner. And ducks we had for dinner. But it was not until months later that it was revealed to me that we had eaten the dear ducks. It seems that every time dear Florence tried to capture the dear ducks to prepare them for our dear dinner, the ungrateful birds eluded her grasp by retreating underneath her dear house. After spending empty hours in trying to capture the dear ducks, dear Florence gave up the mad chase. But disappoint her dear Father dear Florence would not. She spent some of her hard-earned money and bought two expensive ducks for our Christmas dinner. A mutual friend let the cat (or should I say the dear ducks) out of the bag several months later.

A woman of great character is dear Florence. Much as she enjoys masculine company and male chit-chat, she has no need of men. I was first enlightened to this fundamental superiority to my sex by overhearing a chance telephone conversation. It seems that dear Florence’s dear husband, dear Dan, was confined to the precincts of the dear jail-house. Now I would have known that our jail house in Santa Barbara



ated one of the four outstanding ones
s country of jails. It is located in our
house which I am assured cost no less
million and a half dollars. It is indeed
t-house and a jail-house to out-court
t-jail every similar building elsewhere.
pparently dear Dan did not appreciate
e in the dear jail-house, and suggested
probation officer that he tell dear Flor-
that he could be released on bail of
00. I was highly edified when I heard
Florence slam down the phone crying
man is worth \$500.00 to me."

woman of discernment is dear Florence.
al of us were discussing which man
group of retreatants was the one we
een told was a candidate for Holy
s. Dear Florence, after sniffing over
ecisions, settled the controversy by
t, "It's the guy in the brown suit."
ight she was. But I want to know, how
ne know?

woman of wide vocabulary is dear
nce. Like others, she loves to use long
ounding words, and like others, she
mes gets them mixed up. When two
were having coffee in the kitchen and a
appeared with desire written large
his face dear Florence called merrily,
e and join the regalia." Once in a low
nt she confided to me, "These retreat-
is getting anonymous." After suit-
meditation I agreed heartily, realizing
he meant, "These retreats are getting
tonous." And I do feel that "gowagers"
much more descriptive word than
agers,"—don't you?

haps I have said enough to make you



"DEAR FLORENCE"

feel that we were privileged to know a fine
cook, a grand woman, and a person of great
character. In the midst of this miserable and
naughty world such folk are all too few.

Dear Florence, we at Mount Calvary shall
always be grateful for your dear cooking,
your dear conversation, and above all for
your dear self. God bless you, dear Florence.

Humility

By JEREMY TAYLOR

UMILITY is the great ornament and
jewel of the Christian religion; that
whereby it is distinguished from all
wisdom of the world; it not having been
t by the wise men of the Gentiles, but
put into a discipline, and made part of
igion, by our Lord Jesus Christ, who
ounded Himself imitable by His dis-
so signally in nothing as in the twin
s of meekness and humility. Learn of
for I am meek and humble; and ye

shall find rest unto your souls.

For all the world, all that we are, and
all that we have, our bodies and our souls,
our actions and our sufferings, our condi-
tions at home, our accidents abroad, our
many sins and our seldom virtues, are as
many arguments to make our souls dwell
low in the deep valley of humility.

CONSIDERATIONS AGAINST PRIDE

1. Our *body* is weak and impure, send-
ing out more uncleannesses from its several
sinks than could be endured, if they were
not necessary and natural.

2. Our *strength* is inferior to that of many beasts, and our infirmities so many that we are forced to dress and tend horses and asses, that they may help our needs, and relieve our wants.

3. Our *beauty* is in colour inferior to many flowers, and in proportion of parts it is not better than nothing; for even a dog hath parts as well proportioned and fitted to his purposes, and the designs of his nature, as we have; and when it is most florid and gay, three fits of an ague can change it into yellowness and leanness, and the holowness and wrinkles of deformity.

4. Our *learning* is then best when it teaches most humility; but to be proud of learning is the greatest ignorance in the world. For our learning is so long in getting, and so very imperfect, that the greatest clerk knows not the thousandth part of what he is ignorant; and knows so uncertainly what he seems to know, and knows no otherwise than a fool or a child even what is told him or what he guesses at, that except those things which concern his duty, and which God hath revealed to him, which also every woman knows so far as is necessary, the most learned man hath nothing to be proud of, unless this be a sufficient argument to exalt him, that he uncertainly guesses at some more unnecessary thing than many others, who yet know all that concerns them, and mind and other things more necessary for the needs of life and commonwealths.

5. *He that is proud of riches is a fool.* For if he be exalted above his neighbors, because he hath more gold, how much in-

ferior is he to a gold mine! How much is to give place to a chain of pearls, or a lot of diamonds! For certainly that hath the greatest excellence from whence he deriveth all his gallantry and pre-eminence over neighbors.

6. If a man be exalted by reason of *excellence* in his soul, he may please to remember that all souls are equal; and that differing operations are because their instrument is in better tune, their body is more healthful, or better tempered; which is more praise to him than it is that he was better in Italy.

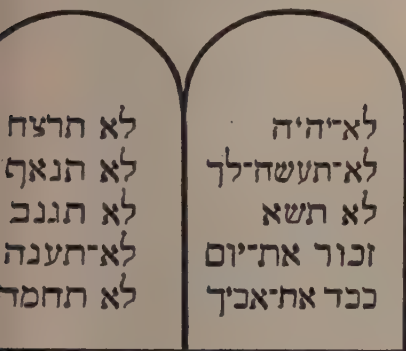
7. He that is *proud of his birth* is proud of the blessings of others, not of himself; for if his parents were more eminent in circumstance than their neighbors, he is to thank God, and to rejoice in them; but if he may be a fool, or unfortunate, or deformed; and when himself was born he was indifferent to him whether his father were a king or a peasant, for he knew nothing; and most commonly it is that he that boasts of his ancestors, who were the founders and raisers of a noble family, doth confess that he hath in himself less virtue and a less honour, and therefore that he is degenerated.

8. Whatsoever other difference there be between thee and thy neighbor, if it be not thine own, but thou hast no reason to boast of thy misery and shame: if it be given thee thou hast received it from God; and if thou art more obliged to pay duty and tribute, use and principal to Him; and it were a strange folly for a man to be proud of being more in debt than another.

9. Remember what thou wert before thou wert begotten. Nothing. What wilt thou for many years after? Weakness. What wilt thou in all thy life? A great sinner. What wilt thou in thy excellences? A mere debtor to God, to thy parents, to the earth, to all the creatures. But we may, if we please, use the method of the Platonist philosophers, who reduce all the causes and arguments for humility to which we can take from ourselves, to the seven heads. (1) The spirit of man is light and troublesome. (2) His body is brutish and sickly. (3) He is constant in his folly and error, and is inconsistent in his manner



good purposes. (4) His labors are vain, empty, and endless. (5) His fortune is changeable, but seldom pleasing, never permanent. (6) His wisdom comes not till he be ready to die, that is, till he be past using it. His death is certain, always ready at the hand, but never far off. Upon these or the like meditations if we dwell, or frequently return to them, we shall see nothing *more valuable* than to be *humble* and nothing *more foolish* than to be *proud*.



The Ten Commandments

BY LOREN N. GAVITT

II. Thou shalt not commit adultery.

ADULTERY is concerned, of course, with sex. It is defined technically as any sort of sexual relationship between two persons, one of whom is married to someone else. It finds its meaning in the essence of marriage expressed in the actual marriage vows: "... and, forsaking others, keep thee only unto her (him), long as ye both shall live." Thus, as long as the terms of the moral law are concerned, this Commandment extends to both cases of a valid marriage until one of them dies and a so-called "divorce" by a secular court has no effect upon the definition of the word "adultery" here. This is a part of the moral law which is disliked and furiously rejected today by our modern pagan society, but it is the explicit teaching of the Saviour Himself in regard to this Commandment. There could be no clearer statement than that of our Lord, when He said: "Whosoever put away his wife, and marry another, committeth adultery against her. And if a man shall put away her husband, and be married to another, she committeth adultery."

(St. Mark 10:11-12) No purpose would be served in recounting here the evils which sins against the clear teaching of this Commandment are causing today. Actually failure to live by this precept of the moral law is not only working itself out in a terrible ferment of heart-break, warped lives and bitterness, but these sins are striking at the whole integrity of family life, which is the basis of human civilization itself.

When we begin to seek for the meaning behind the words of this Commandment, we find that, as in the sixth Commandment, our Lord Himself gives us our direction. Saint Matthew, in that section of his Gospel which reports Christ's famous "Sermon on the Mount," quotes our Lord as follows: "Ye have heard that it was said by them of old time, Thou shalt not commit adultery: But I say unto you, That whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart." (St. Matthew 5:27-28) It is the principle that deliberate intentions to sin are as sinful as sin actually committed and this Commandment can be violated by any sort of lustful thinking and looking as well as by acts of lust.

But this is only a part of the inner meaning of this Commandment. The Prayer Book Catechism explains its meaning in these words: "To keep my body in temperance, soberness, and chastity." Actually sex is only one of our bodily appetites. It is a very strong one, rooted in the deep-lying instinct of the preservation of the human race and fortified by the strongest kind of emotions. However, it is entirely possible for an individual, for one reason or another, to keep this particular appetite entirely under control, while at the same time, being ruled completely by his bodily appetite for food and drink, recreation, sleep, comfort, etc. Such a person is no less guilty of sin than the one whose indulgence happens to be in the matter of sexual appetite, although the latter is of a more serious nature. The body is one and to allow it to decide life in any direction is a serious matter.

Our bodies, with their various instincts, appetites, emotions, etc., are the part of our nature which we hold in common with the animal kingdom. There is no difference, for

example, between hunger in a dog and in a man. The instinct of self-preservation is its root. When the body needs food, a desire rises, fortified by feeling of pleasure at the anticipation of eating. When this process occurs in a dog and food is available, he will always eat—and rightly so because he is only an animal. But when this same process occurs in a human being, it is taking place in a creature who is not merely an animal. Man has the kind of soul which operates by reason and will and he is supposed to live according to his higher nature. Thus when a man's body sets up its demand for food in hunger, his reason should come into play and then pass the results of his reasoning over to his will for decision. So he may reason: "It is only an hour to dinner and, if I eat now, I shall spoil my appetite;" or, "My friend said he would eat with me;" or, "The doctor advised against eating between meals." In each case this reasoning process should result in the decisions: "I will not satisfy my hunger at this time," a thing which an animal could not do because of his lack of human reason and will. This same sort of thing is true of all our bodily appetites.

The right relation between prayer and conduct is not that conduct is supremely important and prayer may help it, but that prayer is supremely important and conduct tests it.

—*Archbishop William Temple*

But our bodily urges are very strong and refuse to give in without a struggle. Thus it is woefully easy for us to live on the animal, instead of the human, plane, indulging some appetite or appetites, entirely beyond reason, and to our physical and mental hurt. This hurt is the result of the sin of allowing our bodies to rule our lives and could be avoided if we made the real attempt, in the power of Christ, to fulfil the terms of the moral law expressed by this Commandment. Indulgence of the body in any direction leads to an uncontrolled life and is responsible for much of the envy, selfishness, cruelty, etc., in human society today.

It is in connection with this precept of the

moral law that the Church gives us the spiritual exercises called fasting and abstinence. They are quite simply exercised in the strengthening of our wills over our bodily appetites. Luxury and comfortable living indulge the body and make it imperious in its demands. So, on certain days, the Church tells us that we are forbidden a certain type of food (meat) and on others that we must eat only one full meal with two small lunches and no more. These prohibitions are not based upon any nonsense that meat is bad for us on Friday or that more than one meal will hurt the physical, just because it happens to be Lent. The days are set forth to give us the opportunity of saying, No, to our bodily appetites for food and meaning it. If our wills are strong enough to subdue the appetite for food today, they will be strong enough to subdue an appetite for something sinful tomorrow. No one pretends that fasting is easy or pleasant, although one hears people excuse themselves from it because it makes them uncomfortable. It is part of the dogged, life-long struggle to keep our bodies under control in order that we may fulfil this Commandment and live like human beings rather than like animals.

There is one more application to this Commandment which has to do with duty. Our bodily feelings always seek to keep us from any duty which is not pleasant. To give in to them always means failure. The business man knows that he must attend to his business whether he feels like going to work on a particular day or not. The woman knows that she must clean up the house even if it is not a great emotional joy to do so. To allow our feelings to decide what we shall do, will mean failure in any field. And this includes the field of religion. If we pray and worship only when we happen to feel like it, our religion will always be a failure, inadequate to our deep needs. Much of the failure of souls today comes from a notion, which is directly opposed to the principle of the moral law contained in this Commandment; namely: the principle that a human being is made by God to behave on the dictates of reason and will, not on the animal level of what his feelings tell

him to do. The soul who prays when his feelings demand that he read, who worships when his feelings demand that he sleep, who goes doggedly on when he has no sort of pleasure out of the practices of his religion—that soul has fitted his life into the precept of the moral law. His body is where it ought to be, under the control of reason and will.

Few people would keep a dog around the house who snarled and snapped at everyone, who made life miserable if he did not get his own way. How many live with bodies whose demands make life a welter of conflicts, without any attempt to train them? How far is my body in control of my life? Just where is it keeping me from living reasonably?



MADONNA AND CHILD
By Gerard David

Notes

Father Superior returned about the middle of June after his annual visitation to Saint Michael's Monastery and Saint Andrew's School, Tennessee; later in the month he conducted a quiet day at Trinity Church, Southport, Connecticut.

Father Kroll served as chaplain to one of the Youth Conferences of the Diocese of New York, Saint Peter's School, Peekskill, New York.

Father Packard conducted a retreat for men from Grace Church, Mohawk, New York, held at Holy Cross Monastery.

Father Hawkins conducted a retreat for associates of the Community of Saint Mary at the convent, Peekskill, New York; gave the commencement address at Saint Mary's-in-the-Field, Valhalla, New York.

Father Harris served as chaplain at the summer camp of the Order of Saint Anne, Spofford, New Hampshire, for the first part of June.

Brother Herbert completed his Middle year at The General Theological Seminary; took part in the Valley Forge Conference, Pennsylvania.

Father Adams conducted a retreat for laymen at Holy Cross Monastery.

Father Gunn served as chaplain at the House of the Redeemer, New York City, for the month of June.

Father Taylor gave the address at Prize Day, South Kent School, Connecticut; served as chaplain at the Clergy Conference, Camp Leach, North Carolina; took his life vows as a member of the Order of the Holy Cross on the feast of Saint John Baptist, June 24.

Father Stevens conducted a retreat for laymen at Holy Cross Monastery; served as chaplain at the Valley Forge Conference.

Father Terry conducted a retreat for men of the Confraternity of the Christian Life at Holy Cross Monastery.

Father Gill spoke on the Work of the Liberian Mission at Saint Mary's Church, Cold Spring, New York; served as chaplain at the youth conference of the Dioceses of Western New York and Rochester at Keuka, New York.

Intercessions

Please join us in praying for:—

Father Superior conducting a retreat at Adelynrood, Massachusetts, June 9-13.

Father Terry serving as chaplain at one of the youth conferences of the Diocese of New York, Saint Peter's School, Peekskill, New York, July 8-14.

Father Adams supplying as Episcopal Chaplain at Sing Sing in the absence of Father Parker.

The long retreat of the Order of the Holy

Cross will be conducted this year by the Father Minister of the Franciscans, Father Joseph. During the period from July 21 to August 4 we do not receive guests at the monastery. On August 4 the general chapter of the order is to be held.

Three-Week Annual Seminarist Summer Conference

PLACE: Holy Cross Monastery.

TIME: Begins Sunday night, 19 August.

Closes Sunday morning, 9 September.

(Last 3 days in retreat—conducted by an O.H.C. Father.)

DAILY SCHEDULE:

7 a.m.—Mass.

9:15 a.m.—Half hour conducted meditation.

10-11 a.m.—Intensive practical course on "The Interior Life."

11-12 a.m.—Intensive practical course in Moral Theology.

2-4 p.m.—Outside work about the grounds.

4-4:45 p.m.—Recreation: swimming, tennis, etc.

5 p.m.—Vespers.

7-8 p.m.—Informal discussion hour—held out of doors when weather permits.

8:30 p.m.—Compline. Great Silence begins.

COST: No charge. Thanksgiving offerings will be welcomed to help defray the expense involved.

REGISTRATION: 15 can be accommodated. Late applications will be placed on a waiting list in order of their reception in case of cancellations.

Apply to:

Director

Seminarist Summer Conference

Order of the Holy Cross

West Park, New York.

An Ordo of Worship and Intercession, July-August 1951

- 16 *Monday* G Mass of Trinity viii col 2) of the Saints 3) for the faithful departed 4) *ad lib*—for the *Confraternity of the Love of God*
 - 17 *Tuesday* G Mass of Trinity viii col 2) of the Saints 3) *ad lib*—for the *Seminarists Associate*
 - 18 *Wednesday* G Mass as on July 17—for the *spirit of penitence*
 - 19 *St Vincent de Paul* C Double W gl—for the *Oblates of Mount Calvary*
 - 20 *St Margaret VM* Simple R gl col 2) of the Saints 3) *ad lib*—for the *Sisters of Saint Margaret*
 - 21 *Of St Mary* Simple W gl col 2) of the Holy Spirit 3) for the Church or Bishop *pref BVM (Veneration)*—for *chaplains in the armed services*
 - 22 9th Sunday after Trinity Semidouble G gl col 2) *St Mary Magdalene* cr *pref of Trinity LG St Mary*—for the *return of the lapsed*
 - 23 *Monday* G Mass of Trinity ix col 2) of the Saints 3) for the faithful departed 4) *ad lib*—for *Saint Andrew's School*
 - 24 *Vigil of St James* V col 2) of *St Mary* 3) for the Church or Bishop—for the *bishops of the Church*
 - 25 *St James the Apostle* Double II Cl R gl col 2) *St Christopher M* cr *pref of Apostles*—for *missions*
 - 26 *St Anne* Gr Double W gl—for the *Order of Saint Anne*
 - 27 *Friday* G Mass of Trinity ix col 2) of the Saints 3) *ad lib*—for the *Servants of Christ the King*
 - 28 *Of St Mary* Simple W Mass as on July 21—for the *American Church Union*
 - 29 10th Sunday after Trinity Semidouble G gl col 2) *St Martha*—for the *sanctification of the clergy*
 - 30 *Monday* G Mass of Trinity x col 2) of the Saints 3) for the faithful departed 4) *ad lib*—for *Christian reunion*
 - 31 *St Ignatius Loyola* C Double W gl—for *spiritual discipline*
-
- August 1 *St Peter in Chains* Gr Double R gl col 2) *St Paul* cr *pref of Apostles*—for *persecuted Christians*
 - 2 *Thursday* G Mass as on July 30—for the *faithful departed*
 - 3 *Friday* G Mass of Trinity x col 2) of the Saints 3) *ad lib*—for the *Priests Associate*
 - 4 *St Dominic* C Double W gl—for the *Order of the Holy Cross*
 - 5 11th Sunday after Trinity Semidouble G gl col 2) of the Saints) *ad lib* cr *pref of Trinity*—for the *conversion of good pagans*
 - 6 *Transfiguration of Our Lord* Double II cl gl cr *prop pref*—for the *Community of the Transfiguration*
 - 7 *Tuesday* G Mass of Trinity xi col 2) of the Saints 3) *ad lib*—for the *Community of the Holy Name*
 - 8 *Wednesday* G Mass as on August 7—for the *Confraternity of the Christian Life*
 - 9 *Thursday* G Mass as on August 7—for *Mount Calvary Monastery*
 - 10 *St Lawrence* M Gr Double R gl—for the *Deacons of the Church*
 - 11 *Of St Mary* Simple W Mass as on July 21—for the *peace of the world*
 - 12 12th Sunday after Trinity Semidouble G gl col 2) *St Clare V* cr *pref of Trinity*—for the *deaf, dumb and blind*
 - 13 *Monday* G Mass of Trinity xii col 2) of the Saints 3) for the faithful departed 4) *ad lib*—for the *Liberian Mission*
 - 14 *Vigil of the Assumption* BVM V col 2) of the Holy Spirit 3) for the Church or Bishop—for the *increase of the ministry*
 - 15 *Assumption* BVM Double I Cl W gl cr *pref BVM* through Octave unless otherwise noted—for the *Poor Clares*
 - 16 *Within the Octave* Semidouble W gl col 2) of the Holy Spirit 3) for the Church of Bishop cr—for *religious vocations*

From the Business Manager ..

Pretty Fierce . . .

A retired proof-reader is one of our favorite correspondents and his occasional letters help to keep us on our toes when reading the proofs of this Magazine. Apparently we fell down badly on the May issue. He writes: "Well, Father, I bought the June issue and it is much better, but the May issue was fierce."

Pig Is Pigs Plan . . .

"I have received my first copy of your Magazine and it is splendid. I enclose my check \$5. for two Gift-subscriptions. I like to pass on a good thing when I find it." If this plan could be carried on 15 more times, beginning with the two recipients of these Gifts, we would then have 65,534 New Subscriptions!

New Advertiser . . .

In this issue you will find an advertisement from "St. Luke's School" and should you be writing, will you mention Holy Cross Magazine?

Answered Prayer . . .

Letter from a subscriber: "I pray that God may continue to bless you, and the Order of the Holy Cross, in the great work you are doing for His Kingdom, and may He let you catch a nice fat bass every now and then." We'll let you know about the bass after July 1st, keeping in mind that there are at least three answers to prayer: yes, no, and wait.

Play Back . . .

West Park is just a very tiny hamlet about eighty miles north of New York City. It is on the west shore of the Hudson River—almost directly opposite the

better-known village of Hyde Park. If you come by car, we are on 9-W. Busses from New York and Albany pass our front gate. If by New York Central, you get off at Poughkeepsie and take a bus. The Central also has a West Shore Branch which runs from Weehawken, New Jersey, to Albany, and *some* of the trains stop at West Park. Letters should be addressed: West Park, N. Y., and *not* West Park, New York, N. Y. Because, you see, we just aren't a park in New York City.

Hard To Convince . . .

Some years past we had a great dither over packages from London which were addressed: West Park, New York, N. Y. It required two trips to New York City to get them released from Customs. The London publishers wrote a letter of profound apology, and concluded, "It seems utterly impossible to convince the average Englishman that there is a New York State as well as a New York City."

Catholics, Too . . .

"Anent your paragraph regarding the lack of knowledge of Religious Orders. It wasn't until nearly ten years after Confirmation that I ever knew the Church had Religious Orders. Believe it or not, I was brought up Anglican Catholic and not as a protestant." This is quoted from a letter from a Canadian subscriber, and seems to indicate that Catholic clergy sometimes fail to teach their people about the vital matter of Vocations.

Welcome Visitor . . .

Dick Myers, our former packing-room "boy" has finished basic training and is on furlough before being assigned to duty. Keep him in your prayers.

Cordially yours,

FATHER DRAKE.